Studies in Northern Himalayan Dialects.

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PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujari, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjābi and unlikeness to Kas͟hmiri. Consequently we begin with Pahāṛi dialects from Hazāra and the Murree Hills and end with Kis͟htawāṛi which is very like Kas͟hmiri. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjābi, and Panchi is not represented. Similarly Dhūṇḍi or Kaiṛāli is not specifically mentioned and only two speakers of Tināuli are returned. In reality Panchi is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rāmbani is obviously below the mark.

Gujari, Panjab and N.W.F. Province 76,168 Jammū and Kas͟hmir 126,849.

Sirāji 14,743; Kis͟htawāṛi 12,078; Pōguli 6,351; Pāḍari 4,540; Rāmbani 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *child* is represented by 'c.' The aspirated 'c' being 'ch.' 'eu' is pronounced as in French, and ō and ū as in German. In sh and zh, the s and z are sounded separately from the h, whereas in s͟h and z͟h they are sounded as in 'shout' and the 'z' in azure or the French 'j.' The spelling is phonetic as far as possible; the Hindi ç and special Arabic letters such as ṭ and ṣ and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kas͟hmiri and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipāli (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbani, Pōguli, Kishtawāri and even Siṅāji. That there should be some connection between it and languages of the Panjābi type is perhaps less remarkable.

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GUJURĪ.

Gujuri presents an interesting linguistic phenomenon. It is very closely allied to the Mēwāṛi dialect of Rājasthānī spoken in Mēwāṛ in Rājpūtānā. I found Gujars in Hazāra and Gujars in the wilds of central Kashmir speaking the same dialect, and yet Gujars living in the plains of the Panjāb, as for example in Gujrāt district and Gujrāwāla district (to both of which they have given the name), speak Panjābi. By Panjābis the word 'Gujar' is pronounced 'Gujjar.'

Gujurī as spoken by Gujars in the Murree hills and the Galis near them.

NOUN.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	„ kō, (f. ki, pl. kā, kī)	bāppā kō, &c.
D.A.	„ na	„ &c.
Loc.	„ mā or bice, in; tāṇī up to,	„
Abl.	„ tō	„
Ag.	„ nō	„

Nouns in	-ō, ī Sing.	Plur.
N.	ghōṛ-ō, horse	-ā
Obl.	-ā „	-ā
N.	ādmi, man	ādmi
Obl.	„ „	ādmiā.

Like *bāpp* are *ajjar*, flock; *paṛ*, stone.

Like *ghōṛō* are *ḍhakō*, hill, *tāyō*, father's elder brother, *pitriyō* father's younger brother, *phuppiō*, father's sister's husband, *māmō*, mother's brother, *māsṛō*, mother's sister's husband.

Feminine.

	Sing.	Pl.
N.	bakri, goat	bakrī
Obl.	„ „	-iā.

Note that *dhī*, daughter has *dhīā* in the Nom. Pl. otherwise fems. in *-ī* are declined like *bakri*, e.g., *gaṭṭi*, stone, *bauhṭi*, bride.

In a consonant.

	Sing.	Pl.
N.	trimt, woman	trimt -ē
Obl.	„ „	„ -ā

So also *bēhṇ*, sister and others ending in a consonant, e.g., *mhais*, buffalo, *bhēḍ*, sheep, *kacar*, mule; *gā*, cow keeps *gā* in the plur.

The postposition *-kō*, takes *-kā* in the oblique sing. but in certain prepositional expressions has *-kē*, e.g., *kē nāl*, with; *kē wāstē*, for sake of, *kē uppar*, above: *-ō* indicates motion from, *dūrō*, from far.

PRONOUNS.

	1st Pers.	Sing. 2nd	3rd	yō=this
N.	hū	tū	ō, ōh (f. wā)	yō, (f. yā)
G.	mērō	tērō	uskō	iskō
D.A.	mana	tana	usna	isnā
Ag.	mā	tā	usnē	isnē

		Plur.		
	ham	tam	wē	yē
	mhārō	thārō	unkō	inkō
	hamna	tamna	unhā na	inhā na
	hamnē	tamnē	unhā	inhē

kōṇ, who? obl. *kis*; *jo*, who, obl. *jis*; *kōi*, anyone, obl. *kisē*; *kēhṛō*, which?, *jēhṛō*, which, declined regularly.

kitnō, how much or many? *itnō*, so much or many, *jitnō*, how much or many, regular.

ADJECTIVES.

Adjectives in *ō*, *caṅgō*, good, *mandō*, bad are declined like *ghōṛō*, their feminine *caṅgī*, *mandī*, like *bakri*, e.g., *ēklō*, alone, *khaṛō*, standing, *lammō*, long, *capṛō*, broad, *sajrō*, fresh.

Adjectives ending in a consonant are not declined, e.g., *bakh*, separate, *najōr*, ill.

Comparison. No special forms for compar. and superl. *caṅgō*, good; comp. better than this, *is tē caṅgō*; superl. best, = better than all *sārē tā caṅgō*. The comp. is sometimes rendered with *mac*, *mac caṅgō* = very good, *i.e.*, more good.

Numerals. Counting by scores is usual, *trē bī*, sixty; *panjā uppar trē bī*, 65, *panjā ghaṭ trē bī*, 55.

VERB.

Auxiliary.

Pres. I am, &c. hū or hoū; ai or hai; ai (hai); hā; ō (hō); aī (haī) or hē,

Past. I was: thō (f. thi) thō thō thā (f. thī) thā thā.

Conjugation of *mārnō*, beat.

Aorist. I may beat, I am beating, &c. mār -ū -ē -ē -ā -ō ē

Fut. I shall beat. mār-ūgo -ēgō -ēgō -āgā -ōgā -ēgā

Imperat. beat. mār mārō

Cond. I should beat. mār -tō (f. tī) -tō -tō -tā, (f. tī) -tā -tā

Pres. I am beating. mār-ā̃ hū̃ or hē; -ē hō̃; -ō hōe; -ā̃ hō̃; -ō hō; -ē hō̃;

Impf. I was " " thō (f. thī); -ō thō; -ē thō; -ā̃ thā (f. thī); -ē thā; -ē thā:

Past. I beat, &c., agentive form of pronoun with mārē hōe, which agrees with the object. fem. mārī ai. pl. m. mārēā hōē., f. mārī hē.

Participles. pres. mārdō, past mārē, having beaten = mārkē.

Passive. pa. p. mārē (which is unchanged throughout) with various tenses of *jāṇā*, go, e.g. mārē *jā̃gō*, I shall be beaten, *mārē gēā*, we, &c., were beaten.

Jāṇā. go.

Aorist. jā̃, &c., fut. jā̃gō. imp. jā.

Past. gō-ō -ō -ō -ā -ā -ā

Parts. jāto, gēō, jākē.

With the exception of the tenses from the pa. p. the tenses are formed like *mārṇā*. In intransitive verbs the 1st s. past. adds ~ to the pa. p.: gēō from gēā, *turēō* from *turēō*, walk, *hārēō* from *hārēō*, be tired.

In Gujuri the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. *lēṇō*, take, *liyō*, *karnō*, do, *kīō*, *dēṇō*, give *dittō*, *auṇō*, come *āyō*, *hōṇō* become *hūō* or *hō*.

The Prodigal Son.

Ēkuṇ ādmi kā dō pūt thā, tē nikkā nō apṇā bāpp na kēhō,
One man of two sons were and little by own father to was-said

ai bāji tērā māl kō mērō hissō ōh mana dō tē usnē apṇō
O father thy property of my part that to me give and by-him own

māl unhā bice baṇḍ ditto, tē thōṛū dihāṛā picchē nikkā
property them in dividing was-given, and few days after little

pūt nō sab kaṭṭho kar ditto, tē dūr milkh bice cale gēō
son by all together making was given and far country in going went

tē us jā usnē apṇō māl lucpuṇā mā kharāb kar
and that place by him own property licentiousness in bad making

chuṛēō; jis bēlō sārō kharc kar chuṛēō us milkh bice
was-left; what time all spent making was-left that country in

ḍāhḍō kaht pai gēō, tē ōh taṅg hōṇ laggō, tē us
severe famine falling went and he straitened to be began and that

milkh kā kisō rihāghālā kōḷ rahgēō usnē apṇī zamīn
country of some dweller near remaining went by-him own land

zanaur cārnē dē calīyō, jēhṛī shilṛī zanaur khāā thā, ōh
animals to feed giving was sent what husks animals eating were he

cāhō thō ki inhā̃ nāḷ bhī apṇō, ḍhiḍḍh bharā̃, tē kōī
wishing was that these with I own stomach may fill and anyone

usnā nīh dēō thō, jis bēlā hōsh bice āyō apṇā dil na
to him not giving was, what time sense in came own heart to

kihōṇ laggō mērā bāpp kā kitnā mazūr hō jēhṛā
to say began my father of how many labourers are who

rajkē rōṭī khāē, tē hū̃ pēō is jā bhukkhā marū̃ hē.
being satisfied bread eat and I fallen this place hungry dying am

Hū̃ uṭhkē apṇā bāpp kōlō calū̃gō tē usna kahū̃gō
I having arisen own father near will go and to him will say

Bāji mē ghunāh kīō, Khudā kō tē tērō, tērō pūt kēhōṇ
Father by-me sin was done God of and thine, thy son to say

jōgō nīh rēhō, manā apṇā̃ mazurā̃ jēhā baṇā, tē calēō
worthy not I-remained, me own labourers like make and he went

tē apṇā bāpp kōḷ āyō, iccur ōh dūr thō uskā bāpp nē
and his father near came, that-time he far was his father by

usna hērēō, tē usna rūhm āyō, tē daurkē gaḷh nāḷ
to him was seen and to him pity came and running neck with attaching

lā liyō, tē piyār dittō. Pūt nō bāpp na kēhō Bēji
was taken and love was given. Son by father to was said Father

mē ghunāh kīō Khudā kō tē tērō, tērā pūt kēhōṇ jōgō
by me sin was done God of and thine, thy son to say worthy

nīh rēhō. Bāpp nē nōkarā̃ na kēhō bēlō caṅgā̃ tē
not I remained. Father by servants to was said quickly good from

caṅgō kapṛō lō āō tē uskā gaḷh lukō
good garment taking come and his neck (on) cause-to-be-attached

tē uski aṅglī nāḷ aṅgūṭhī luāō tē uskā pair nāḷ
and his finger with ring cause-to-be-attached and his foot with

chittur lnāō tē paḷēō hō bacchō lēākō
shoes cause-to-be-attached and kept calf having brought

kōhō tē khā̃ tē khushi karā̃ ki mērō yō pūt mar.
kill and we may eat and happiness make, for my this son dead

gēō thō hun ji gēō, gum gēō thō hun thā gēō, tē
gone was now living went, lost gone was now being-found went and

wō khushi karuṇ laggā. Uskō baṛō pūt zimī bice thō,
they happiness to make began. His big son land in was

jis bēḷō ghar kē nērō āyō bājē kī tē naccaṇ kō wāz
what time house of nearness came instrument of and dancing of voice
suṇēō, fir ēkuṇ nōkar nā bulākā puchhēō yē kē
was-heard, then one servant having called was asked these what
gal hōē, tē usnē usna kēhō tērō bhāi āgō, tē tērā
matters are and by him to him was said thy brother came and thy
bāpp nē bacchū paḷēō hō kōh chaṛēō ki usna caṅgō bhalō
father by calf kept killing was-left for to-him well sound
thā gēō tē oh khafē hōō tē andar nih jāō thō, tē
being-found went and he angry became and in not going was, and
uskō bāpp bāhr gēō tē uskī baṛī taralā kiā. Usnē
his father out went and his great entreaties were-made, by him
apṇē bāpp na zawāb dē chaṛēō itnā samā mē tēri
own father to answer giving was-left, so much time by me thy
khizamt kī tē kadō tēri gal nih mōṛī, tē tē kadō
service was-done and ever thy word not turned-was and by thee ever
mana bakrō nih dittō yē apṇē dōstā yārā nāḷ
to me goat not was given that own friends companions with
khushi karū, jis bēḷā tērō yō pūt āyō jisnē tērō sārō
happiness may-make what time thy this son came by-whom thy all
māl kanjriā bicc uḍāyō tē iskē wāstē paḷēō hō bacchū
property harlots in was-caused-to-fly by-thee his sake kept calf
koh dittō. Tē usnē usna kēhō Pūtā tū hamēsh mērē
killing was-given, and by him to him was said son thou always me
nāḷ rahē, jitnō mērō māḷ hai tērō hai. Khushi hōṇī
with remainest, how much my property is thine is. Happiness to be
tē khush hōṇō caṅgi gal thi. Tērō yō bhāi mar gēō thō, huṇ
and happy to be good matter was. Thy this brother dead gone was, now
jī gēō, gum gēō thō huṇ thā gēō
living went, lost gone was now being-found-went.

Story I.

Hū ajjuṛ kē nāḷ thō nikṛā būṭā kē uppar caṛhēō khaḷō thō, bakrō
I flock near was little tree on climbed standing was, goat
dāṅkēō hū dauṛkē latthō, ricch taṇā ban lēī calēō
cried-out, I having run descended, bear down jangal taking gone
thō. Hū paccēō kaṇḍh bicc gaṭṭi mārī, usnē na chuṛēō,
had, I arrived back in stone was struck, by him not was-left,

bhī dūji gaṭṭi mārī gāṭā bicc, fir chōṛkē
again second stone was-struck neck in, then having left
nasgēō jit saṭṭēō bakrō us jāgā hū jākē
running went, where was-thrown goat that place I having-gone
khaḷō hōō tē mērē dar dauṛkē bhī ricch ā gēō.
standing became and my direction having-run again bear came.
Mē nikṛi jēhi kuhāṛi mārī uskē, paittō nih laggō
By-me small like axe was-struck to him. information not attached
jē kuhāṛi uskē laggi hai yā nih laggi. Fir bakrō
that axe to him attached is or not attached. Then goat
cūkē nasgēō fir kōhēō usna. Kōh rēhō
having-lifted running I went then killed it. Killing remained I
tē bhī āgēō mērē dar. Mērō dūjō sāthi pauc
and again came my direction. My second companion arriving
āyō, fir hamnē dōā nē gaṭṭi mārī tē oh nasgēō
came then by us two by stone was struck and he running-went.

Story II.

Hū nikṛō thō sīh bilgēō bakri khāṇ na. Satt bakrī
I small was, leopard being-used went goats eat to. Seven goats
usnē khā churī. Ēkuṇ zimīdār kī lōhē kī baṇī hūi khuṛakkī
by him eating left-were. One farmer of iron of made trap
thi. Wā maṅgkē āṇi sīh kē pakṛaṇ kē wāstē.
was. That having asked was brought leopard of seizing for sake.
Wā rāh mā chal ditti, iṇā bakrō bannh dittō.
That way in placing was given on this side goat tying was-given.
Sīh āyā. Jang uski bicc phas gēā. laggō ḍāṅkuṇ.
Leopard came leg his in entangled went, began to-cry-out.
Ōsē bēḷē ham rāt gēā girā na. Kēhō sīh
That very time we by night went village to was said leopard
pakṛō gēō ai. Ghaṇā jaṇā āyā. Ēkuṇ lambardār nē bandūk
catching gone has. Many men came. One lambardār by gun
mārī, sīh mar gēō. Dō aḍāi maṇ kō thō bhārō. Aṭṭh
was-fired, leopard dying went. Two $2\frac{1}{2}$ maunds of was heavy. Eight
jaṇa cākē lēgēāthā. Khalṛī ēkuṇ jāgirdār nē cā lēī,
men lifting took away. Skin one landowner by lifting was-taken
tē ham na tri rupayyā bakshish ditti.
and us to 30 rupees reward was given.

Gujuri.

1. ēk, one.
2. dō, two.
3. tre, three.
4. cār, four.
5. pānj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nō, nine.
10. das, ten.
11. bī, twenty.
12. dastēvāli, fifty.
13. panj bī, sau, hundred.
14. haitth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mōh, mouth.
19. dand, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jibh, tongue.
24. ḍhiḍḍh, belly.
25. lakk (lower back). mār, kuṇḍ (upper back).
26. lōhō, iron.
27. sōnō, gold.
28. ruppō, cāndī, silver.
29. bāpp, father.
30. mā̃, mother.
31. bhāī, brother.
32. bēhn, sister.
33. janō, man.
34. trimt, woman.
35. trimt, wife.
36. baccō (lōhṛō boy, bētkī, girl), child.
37. pūt, son.
38. dhī, daughter.
39. ghalām, slave.
40. zimīdār, cultivator.
41. ājṛi, shepherd.
42. Rabb, Khudā, Allāh, God.
43. Shatān, Azazil, Devil.
44. dīh, sun.
45. cann, moon.
46. tārō, star.
47. agg, fire.
48. pāṇi, water.
49. ghar, house.
50. ghōṛō, horse.
51. gā̃, cow.
52. kuttō, dog.
53. billō, cat.
54. kukkuṛ, cock.
55. badk, duck.
56. khōtō, ass.
57. ūṭh, camel.
58. pakhṇū, pakhēru, bird.
59. jāṇō, go.
60. khāṇō, eat.
61. baisṇō, sit.
62. āṇō, come.
63. mārnō, beat.
64. khalṇō, stand.
65. marnō, die.
66. dēṇō, give.
67. nasṇō, run.
68. utā̃, up.
69. nēṛai, kōl, near.
70. talā̃, tanī, down.

71. dūr, far.
72. aggē, before.
73. picchā, behind.
74. kōn, who.
75. kē, what.
76. kiū̃, why.
77. atē, tē, and.
78. but.
79. jē, if.
80. ahā̃, yes.
81. nīh, no.
82. hāē hāē, alas.
83. ghōṛ -ō, a horse.
84. -ī, a mare.
85. -ē, horses.
86. ghōṛ -ī, mares.
87. dānd, a bull.
88. gā̃, a cow.
89. dānd, bulls.
90. gā̃, cows.
91. kutt -ō, a dog.
92. -ī, a bitch.
93. -ē, dogs.
94. -ī, bitches.
95. bakr -ō, a he goat.
96. -ī, a female goat.
97. -ē, goats.
98. har -n, a male deer.
99. -nī, a female deer.
100. -n, deer.

1. tōrō nā̃ kō ai ? what is your name ?
2. is ghōṛā ki kitnī ummur ai ? how old is this horse ?
3. is jē tē Kashmir tāṛū̃ kitnō dūr ai ? how far is it from here to Kashmir ?
4. tērā bāpp kā ghar kitnā pūt hē, how many sons are there in your father's house ?
5. aj hū̃ baṛō dūrō̃ ṭurčō, I have walked a long way to-day.
6. mērā patrīyā kō pūt uskī bōhṇ cuḷ biāyō hūō hai, the son of my uncle is married to his sister.
7. ciṭṭā ghōṛā kī kāṭhī ghar mā̃ (bice) hai, in the house is the saddle of the white horse.
8. uskī kaṇḍ pur kāṭhi ghallō, put the saddle upon his back.
9. mō̃ uskā pūt na baṛā̃ kōṛā̃ nāḷ mārō hōō, I have beaten his son with many stripes.
10. ōh ḍhākā kī cōṭī uppur gā̃ bakrī cārō, he is grazing cattle on the top of the hill.
11. ōh ghōṛā uppur rukkh hēṭh baiṭhō hōō, he is sitting on a horse under that tree.
12. uskō bhāī uskī bēhṇ tō̃ baṛō ai, his brother is taller than his sister.
13. iskō mul aḍhāī rupayyā hai, the price of that is two rupees and a half.
14. mērō bāpp us nikṛā ghar bicc rahō, my father lives in that small house.
15. yō rupayyō usna dō chōṛō, give this rupee to him.
16. yō rupayā us kōḷō cā lēo, take those rupees from him.
17. usna muc mārō tē sōlī̃ nāḷ bannhō, beat him well and bind him with ropes.
18. is khāl biccō pāṇī kaḍḍhō, draw water from the well.
19. mērō aggō cal, walk before me.
20. tērō picchā kiskō lōhṛō āō, whose boy comes behind you ?
21. yō tō kistō mōl kō liyō hai, from whom did you buy that ?
22. girā̃ kā kisō dukānhāḷā kōḷō, from a shopkeeper of the village.